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Mr. Montefiore regrets that the Pirke Aboth is contained in no liberal Jewish ritual. A condensed version is to be found in the Union Prayer Book issued by the Central Conference of American Rabbis. Justly he deplores the fact that so little of Rabbinical literature is accessible to the English-speaking public. The Jewish Publication Society of America is planning now to meet the need. There is a typographical error in the note on p. 86: "Dr. J. Kohler" should read "Dr. K. Kohler."

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ST. PAUL'S FIGHT FOR GALATIA. C. H. WATKINS. The Pilgrim Press. 1914. Pp. 312.

In this book Dr. Watkins presents to English readers in a somewhat expanded form a thesis that was accepted by the University of Heidelberg for a Doctorate of Theology. (Published in 1913 by Mohr, Tübingen, under the title of *Der Kampf des Paulus um Galatien*.) He speaks in his preface of particular indebtedness to his chief theological teacher, the late Professor Johannes Weiss, to whom, along with Dr. Alexander Souter, sometime Professor in Mansfield College, Oxford, the work is dedicated. It should be stated, however, that while he doubtless owes much to these teachers in the way of stimulus and suggestion, his conclusions are the fruit of his own independent investigation. In not a few instances he has not hesitated to reject as untenable emendations and interpretations that were championed by his Heidelberg preceptor.

The material of the thesis is arranged in three main divisions. Part I deals with The Present Struggle in Galatia (pp. 16-152); Part II with The Previous Stages of the Struggle (pp. 155-260); and Part III with General Observations on the Cogency and Justice of the Epistle, the Personal and Polemical Characteristics of the Apostle manifested therein, and the probable Success of his Efforts (pp. 263-312).

It is the earlier part of the work that will be found of particular interest. The opening chapter deals with the style of Galatians. An effort is made to trace from sentence to sentence the alternations of Paul's emotion resulting from his surprise, disappointment, or chagrin at the threatened ruin of his labor. This psychological analysis is often over-subtle. Paul's emotional fluctuations can hardly have been as abrupt and transitory as is here imagined. Such

an atomistic treatment fails to do sufficient justice to the dominant mood pervading many paragraphs and, to a certain extent, the whole Epistle. Perhaps the most important result that emerges from this study of style is the conclusion that two sets of passages in Galatians must be interpreted with caution. On the one hand, there are verses that are obscure and that may be misleading because they are not calm, and, on the other hand, we come upon utterances that are open to the charge of calculation and bias because they are calm. It accordingly follows that caution must be exercised in employing Galatians as a historical authority. Its statements need at all times to be carefully scrutinized and everywhere one must reckon upon the possible presence of a strong subjective factor. Not alone should account be taken of what the Apostle actually says, but likewise of the kind of influence that he is seeking to exert. This contention of Dr. Watkins, which is advanced in his opening chapter, runs through his entire book. He does not cease to point out that in this Epistle Paul speaks as a controversialist and that all his statements must be understood from such a point of view.

Following the discussion of style there is a chapter on the charges and insinuations brought against the Apostle by his opponents, and an effort is made to recover them in so far as they can be extracted from his own words of defense. A considerable measure of uncertainty will always attach to the results of such a quest, because Paul has not seen fit to deal directly with his critics' accusations, but has chosen rather to refute them by an indirect and allusive method. In this portion of his investigation Dr. Watkins has shown good exegetical judgment. The much discussed passage, Gal. 2 3-5, is interpreted as follows: "Particularly in regard to Titus the demand was made for circumcision, and for that matter I can understand its being made, but from our point of view the proposal was an impossible one, and it failed to be carried."

The third chapter deals with the principles of Paul's gospel and the contrasted positions of his opponents. It is urged that these latter must have been Christian at heart and that, however poorly they may have succeeded in their efforts, they must still be credited with an endeavor to preach Christ. Very likely they had much more in common with the Apostle than might at first appear, and than he himself recognized. His inability to do them full justice might be due in part to his unique spiritual experience, and in some measure to his strong polemic interest on the present occasion. It will not be strange under such circumstances if he is inclined to over-emphasize points of difference.

The second section of the book opens with a new examination of Gal. 1 10-2 16; the aim being this time to discover the real facts of the historical situation and to ascertain whether they are always correctly set forth by Paul. At several points it is concluded that he has hardly done justice to the past, but that he has rather imposed upon it an interpretation which suits his present purpose. For example, at the conference in Jerusalem he probably "recognized the authority of the senior Apostles in a more thorough-going fashion than one would suppose from a hasty reading of the verse (2 6) as it now stands." It is the refusal to recognize the authority of these teachers now that leads him to deny it more decisively for a former time.

When Dr. Watkins comes to take up Acts he confines his discussion largely to chapter 15, which he believes deals with the same events that are recounted in Galatians 2. Paul's earlier visit to Jerusalem, spoken of in Acts 11 27-30, was doubtless so unconnected with the topics of Galatians that it could be altogether passed by. A special section in defense of this position and in reply to his critics and reviewers has been added by Dr. Watkins to the English edition of his book.

The Apostolic Decree (Acts 15 19, 20) is interpreted as a proclamation of Gentile freedom. Its primary purpose was not, as is so often erroneously supposed, to impose restrictions, but rather to repeal circumcision and other legalities. When the matter is so construed, it is possible to "reach the important conclusion that there is no sharp contrast between the Epistle and the Acts. According to both, the essential thing in the Jerusalem agreement is the liberation of the Gentile Christians from the Law, especially as incarnated in circumcision." While such a decree might conceivably come as a sequel to the strife in Antioch, Dr. Watkins holds that on the whole it is best assigned to the Council at Jerusalem. To this same time may belong a discussion of the question of common meals for Jewish and Gentile Christians, and an effort may have been made to establish a working agreement. Against such a background of compromise we can best understand the controversy in Antioch. In this wise Dr. Watkins believes that Acts and Galatians can be made to criticize and supplement each other. There are, however, probably few who will follow him in this conclusion.

The third part of the book is given over largely to an examination of Paul's personal and polemical characteristics as revealed in the Epistles. We are admonished anew that a recognition of his devotion and of his many noble qualities should not lead us to forget

that in this letter he is a controversialist, the leader of one side only in the dispute. "It was what he himself on this occasion intended to be."

As might be anticipated from a perusal of the chapter-headings, there is in Dr. Watkins' book a considerable measure of repetition, but it always seems to serve some good purpose. At times the English style leaves something to be desired, possibly because it does not altogether escape the hampering influence of the German original. Of the typographical errors the most disturbing is the substitution of Timothy for Titus on page 124. Of the book as a whole, apart from its detailed conclusions, it may be said that it brings a valuable contribution to the interpretation of Galatians. It emphasizes as has not been done before that the Epistle is essentially an emergency-writing, both as regards its form and its content. In depicting Paul as a controversialist the writer has had much greater success than he has in harmonizing Acts and Galatians.

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**THE COURSE OF CHRISTIAN HISTORY.** W. J. MCGLOTHLIN. The Macmillan Co. 1918. Pp. iv, 323. \$2.00.

Ten years ago Professor McGlothlin of the Southern Baptist Seminary published a *Guide to the Study of Church History* which was really only a syllabus of topics, well arranged, with continuous references to a few standard textbooks and collections. Now he has expanded this syllabus by giving it a more narrative form and adding sixty pages of Questions and Topics to the two hundred and fifty pages of his text. The bibliography has also been enlarged, but is still slight and casual. The author's purpose, to promote the study of Church History in colleges, is commendable, but his method is more adapted to the infant class than to students of collegiate grade.

**THE ACÁTHIST HYMN OF THE HOLY ORTHODOX EASTERN CHURCH.** In the original Greek text, and done into English verse. Edited by W. J. BIRKBECK and G. R. WOODWARD. Longmans, Green, & Co. 1917. Pp. viii, 62. \$1.25.

The late W. J. Birkbeck, well known for his studies on the Russian Church, had planned this new edition of the Acáthist Hymn, which reproduces the liturgical text, as contained in the *Great Horologion*